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NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus*.

WELSH LANGUAGE.

ELEMENTARY ANALYSIS.

IT now becomes necessary to enter upon that analytical illustration of the Welsh language, to which allusion was made at the close of the last Essay *. And, in undertaking this task, novel as it is in its nature, it is impossible for the writer not to be aware of the disadvantages, to which he is exposed on the one hand, and of the danger, which may beset him upon the other. The disadvantages, which await him, arise from the general ignorance of the peculiar character of the Welsh tongue. Even of those, who are most conversant with it, but a very few entertain any accurate notion of its elementary principles. And, with respect to all those (and how vast is the number), to whom our language is wholly unknown, it is hardly possible for them to conceive any just idea of those characteristics, which no other modern tongue possesses in any material degree. It is to be feared, therefore, that prejudice will generally, with these, supply the place of information, and thus deter them from the examination of those principles, of which they cannot previously have formed any accurate notion. While the writer has thus to contend against undue prepossessions from without, it must not be disguised, that he has also some danger to apprehend from his own predilections.

* CAMBRO-BRITON, No. 3. p. 85. To justify the importance of this inquiry it may be allowed again to have recourse to the authority of M. De Gebelin, who, in his work before cited, observes, that "it is the analysis of languages, and its relation to nature, that can alone inform us of the ties, by which they are connected, whether the first language still exists in them or not, and whether they are or are not descended from it."

To observations, which ourselves do make,
We grow more partial for th' observer's sake.

Thus it is, that there is always something seductive in a favourite theory, however rational and well founded. We are exposed perpetually to the risk of deserting the substance for the shadow, of forsaking the solid ground of reasoning and argument to wander in the regions of hypothesis and conjecture.

The candid admission, which has just been made, will, perhaps, be received as an earnest of the writer's endeavour to avoid the danger, to which he has here alluded. If he should be so fortunate as to escape the Charybdis on the one side, he will use his best exertion to evade the perilous allurements of the Scylla upon the other. With this view, in the following attempt to elucidate, by way of analysis, the elementary character of the Welsh language, care will be taken not to offer too violent a shock to the prejudices, which have been above noticed. Yet at the same time a sufficient number of examples will be selected to justify, it is hoped, that general view of our native tongue, which was taken in the last Essay with respect to its elementary principles *.

The very vowels, it has already been observed, possess in the Welsh language certain appropriate significations, which they not only evince in their individual and independent character, but retain on various occasions, to a greater or less degree, when associated with other powers either as prefixes or affixes. Thus *a* implies abstractedly action, motion, or continuity; and whatever functions it performs in speech, whether separately or in its most simple combinations, have had their origin in this primary idea. Hence it is employed to represent those various particles, either conjunctions, prepositions, or pronouns, which denote the presence or accompaniment of an object; and it is also frequently used as an augmentative prefix. On the same principle it signifies the verb *to go* in one of its tenses, as *e a*, he is going or will go †, and in which its abstract signification is unequivo-

* On this subject, Humphrey Prichard, in his excellent Preface to Dr. J. D. Rhys's Grammar, has the following observation:—"Hæc nostra Cambrobrytannica adeo est (ut dicam) aboriginata, ut nulla alia linguâ primitivâ tanquam sibi fundamento et parente uti videatur."

† It may be proper to remark here, although the subject will come under regular discussion hereafter, that one of the points of resemblance between the Welsh and Hebrew is the defectiveness of the present tense, except in the case of two or three irregular verbs. The future tense is therefore used for the present, as in the instance above given.

cally retained. In many other instances, which cannot here conveniently be particularized, it preserves the same idea of motion or action. And a similar power, it may be remarked, seems to have belonged to this letter in the Greek tongue, as in the words α—ει always, continually, α—ω to breathe forth, and in several other words of action or continuity, wherein the predominant agency of the letter *a* may be clearly distinguished *. *A*, in Welsh, it may be farther observed, is likewise the common agent of interrogation, as in the following instances, *a ei di*, wilt thou go? *literally*, going, goest thou? *pwy a aeth yno?* who went there? and *a wyt ti yma?* art thou here? *A*, joined to *i*, is also used as a discriminating interrogative, as *ai ti a welais?* was it thou, that I saw?

All the other vowels, used in the Welsh language, which are *e*, *i*, *o*, *u*, *w*, *y*, are capable of a similar illustration. For instance, *e* and *o* have relation to the past, and *i* to the future: while the remaining three are either derivatives or inflexions of those preceding, the two latter of *o*, with which they have an analogy of meaning in denoting motion past, or distant as to time. *W*, *o*, and *y* are likewise the distinguishing marks of the three genders, masculine, feminine, and neuter. To illustrate what has been just said with respect to the peculiar agency of the vowel *w*, in representing what is past, the two examples following may be adduced. *Gwedd* means order or match; *gweddw* one that is past the state of being matched, or that is widowed. *Gwel* is sight; *gwelw* a state past vision, or pale. There are numerous other words, wherein *w*, by being used as an affix, has a similar effect on the sense. The three letters *e*, *i*, and *o* are also used as pronouns, and discharge some other separate functions: *i* is a sign of the infinitive mood, and *o* represents those prepositions, which denote a tendency to proceed from or out of an object. *Y* is an article corresponding with *the*

* Mr. Davies, in his *Celtic Researches*, p. 546, has the following judicious observations on the natural affinity between most ancient languages in this particular. "The Hebrews and Greeks, the old inhabitants of Italy, and the Celtic nations were peculiarly careful to distinguish each of their elementary sounds by a descriptive name, or to represent it by some natural and characteristic object; and names and symbols of each individual power evidently pointed at the same images in all these languages. From hence I infer, that an age, however distant from ours, once existed, in which the ancestors of these nations had a distinct perception of the force denoted by each of their primitive sounds, and when they regarded that import as marked by nature itself."

in English. A few examples, which will be given in the sequel, will illustrate more clearly the important functions performed by the vowels in the Welsh tongue. And it may be proper here to repeat, that their remarkable discrimination of time, action, and position pervades all their combinations with other elementary sounds. And, although this quality may be too subtile for common perception in the more complex words, it is plainly discernible in the simple union of two or three primary articulations. Thus, to give one example, out of many, of what is here meant, *a*, as already observed, denotes, abstractedly, action or continuity, *ta*, one of its most simple combinations, the faculty of expanding or continuing, and *tân*, composed of *ta* and *an*, is the Welsh word for fire, the most powerful expanding agent in nature. Such is the principle,—and it may be extended through many combinations,—upon which the Welsh language is generally constructed. And it may, perhaps, be safely concluded, that it was also the manner, in which man originally adapted the elementary sounds, with which nature had supplied him, to the progressive increase of his ideas *.

What has just been submitted with respect to the particular force of the vowels in the Welsh tongue, as expressive of simple ideas, may appear to many, for reasons already stated, fanciful and unsatisfactory. But enough, it is hoped, has been said to produce a general conviction, that the feature, thus claimed for the language of Wales, is unknown, in the same degree, to all others in Europe. In these latter, unquestionably, the vowels have important parts to perform; but in none do they retain so obviously that distinct and individual character, which they possess in the Welsh tongue, and which must have been singularly observable in the original speech of mankind. Yet, as these vowel sounds form the most natural and consequently the most subtile elements of human articulation, we cannot wonder to find,

* In a recent Publication, entitled *Observations introductory to a Work on English Etymology*, there are, amongst some matter of an exceptionable character, a few very appropriate remarks on radical or elementary sounds. The following, in particular, deserves to be here quoted:—"Radical words, like all primitive faculties, are few in number, and simple; but, commensurately with the progress of human attainments, their combinations admit of unlimited extension. It is thus in some degree with the modulations of music. The gamut contains only seven fundamental notes; and yet on this confined scale depend the whole powers of melody and harmony." P. 37. This very just remark corresponds with one of M. De Gebelin, given in the Third Number.

that they have been more exposed than others to the innovating corruptions of time. Accordingly we perceive this, as already observed, to be the case even in the language of the Cymry, although what it still preserves of their primitive functions bears abundant testimony to the antiquity of its structure *.

From vowels the natural transition is to their most simple combinations, either as dipthongs or when united to a consonant. And these form the great mass of those elementary articulations, of which a general view was taken in the former Essay. These sounds, undoubtedly, appertain, in a greater or less proportion, to all modern languages; but in the Welsh alone, or, at most, in those dialects, which are called Celtic, do they seem to retain, in any considerable degree, their original properties †. Thus such simple combinations, as *aw, ew, ia, wy, yw, en, el, yd, bu, cu, hi, pi, ty* are in most tongues wholly insignificant, while in the Welsh they have not only a precise meaning, when used independently, but preserve it, for the most part, in the numerous words, in which they are incorporated. For instance, *aw*, which denotes, abstractedly, what is endued with motion or fluidity, is accordingly the name for water, the primary representative of such a principle. And hence it enters into the composition of many terms, that are physically or morally indicative of the same quality. Such are, amongst others, *awdl*, a flowing of the imagination, or an ode; *awel*, a gale, or current of air; *awen*, poetical genius; *awon*, a flowing of waters; *awyr*, the air; *alaw* ‡, instrumental music; *anaw*, vocal music; *eawad*, a

* The author of the work, cited in the last note, thus expresses himself with reference to the primitive functions of vowels:—"The vowels, being the most simple sounds, were probably first employed in speech, as expressive of some disposition, tendency, or procedure, which the consonants served afterwards to accelerate, modify, or arrest." P. 39.—This is precisely the manner, in which they still operate on the general mechanism of the Welsh tongue.

† According to an interesting Comparative Scale, made by Mr. W. O. Pughe, of the elementary sounds to be found in ancient and modern languages, the English retains only 38, the German 31, and the French 39. The Latin he estimates at 45, the Hebrew at 65, the Persian at 122, and the Arabic at 148: the Welsh, as before stated, he estimates at 213. But, with respect to the Hebrew, it should not be forgotten, that its imperfect remains preclude a satisfactory view of its elementary character. Of the 65 elements, still preserved in it, about 30 have an identity of functions and signification with those in Welsh. The Arabic has 63, and the Persian 61, agreeing in the same manner.

‡ Alaw is also the name of several rivers in Wales.

shower; *gwlaw*, rain; and *iawd*, a season. It may likewise be mentioned, that *awg* was the ancient, and is still the proper, termination to adjectives denoting the abundance of any particular quality. Upon the same invariable principle *ia*, which, in its abstract sense, is expressive of any thing slippery or apt to glide, is also the term for ice. *Iâch*, by the same rule, is a stem and a pedigree; *iâd*, the side of the face; *iâen*, a sheet of ice; and *iâl*, clear, open, and fair. Thus *wy* implies abstractedly what is produced, and is likewise the common denomination for an egg. Hence a variety of words, representative of this general idea, introduce this sound into their composition, examples of which may be seen in *wyl*, a gushing out or wailing; *wyr*, a grandchild; *gwy*, a stream; *gwydd*, young trees or shrubs; and *rhwy*, an excess.

It would be impossible, within the limits, to which this Essay must be confined, to enumerate all the instances, that may be adduced of this prominent faculty of the Welsh tongue. Such, as have been above noticed, may serve to point out the general rule, which, however, is capable of a very copious and satisfactory illustration. For the present it must suffice to remark, that this characteristic feature forms the basis of that system, upon which the Welsh tongue is constructed. The combination of its elements, in so many various ways and to a boundless extent, becomes an inexhaustible source of energy, copiousness, and poetical flexibility. Hence too the certainty, with which etymological researches are attended in this language more particularly than in any other. An accurate knowlege of the principles of its formation enables us at once to trace its various analogies, and to detect its most hidden meanings. Thus *awen*, poetical genius, is found to signify, literally, a flowing essence, as its two elements indicate; and *enaid*, the soul, is, by the same rule, discovered to be the essence of life. Nor would it be easy to find names more philosophically descriptive of their peculiar qualities. Indeed to the prevalence of this feature, of a nature so simple, it must be ascribed, that the language is more remarkable for its philosophical accuracy than for any boldness of metaphorical expression.

It may now be proper to offer some illustration of the functions performed by the elementary sounds, as was promised in the earlier part of these observations. In the former Essay on this subject it was stated, that nearly eighty primary articulations possessed in Welsh an individual and defined sense, independently

of their abstract meaning when employed in composition. The few examples, that follow, will exemplify that remark, as well as those others, that have been here offered, and may also supply no faint notion of the primitive simplicity of the language, to which they belong.

E a o ei le. He goes out of his place.
A ei di i'r ty? Wilt thou go to the house?
I ba le yr ei de? To what place wilt thou go?
Af i dô y ty. I will go to the roof of the house.
Ai da i ti, a fo da i mi? Is it good for thee, that may be good for me?
Ti a ei er dy lw. Thou wilt go for the sake of thy oath.
Cu yw hi i mi ac i ti. Dear is she to me and to thee.

The preceding sounds, it will be acknowleged, are some of the most simple, that the human voice is capable of pronouncing, and are, as these instances prove, of daily use in the Welsh tongue, in which alone perhaps the greatest proportion of them are thus appropriated to any distinct ideas. The following passage from Coll Gwynfa, taken almost at random, will still farther illustrate the frequent occurrence, in an individual capacity, of such elementary symbols as the foregoing:

"Py waeth pa le, os yr
Un fath wyf fi, ac iawn fy mod, ac oll
Ond llai nag efe taranau á wnaent mwy * ?"

In this extract there are but four and twenty words, and of these one half are mere elementary sounds, and almost all the remainder consist of the simplest and most natural combinations. Numberless instances might be selected from Coll Gwynfa of this singular property of the Welsh language.

From what has been now hazarded, however inadequate to the interesting nature of the subject, it cannot but be apparent, that there exists in the mechanism of the Welsh tongue much matter for curious and learned speculation. The remarkable phenomena, which it displays in its structure, and especially in the foundation, on which it essentially rests, are of a character to fix the atten-

* Coll Gwynfa, p. 10, l. 273. The corresponding passage in English is,

"What matter where, if I be still the same,
And what I should be, all but less than he,
Whom thunder hath made greater?"
Paradise Lost, B. i. l. 258.

tion, and to stimulate the inquiry of the philologist. By a candid examination of these characteristics he would be led to confess, that they form a peculiar and prominent feature in the ancient language of Wales, and one, which no other European tongue, that does not form a part of the Celtic family, evinces in any perceptible degree. And, if he should also be of opinion, with the writer of this essay, that the simple elements, of which he has spoken, belonged to the original speech of the world, he would concede to that of the Cymry, as a necessary conclusion, the purity and antiquity, for which its advocates have ever contended. At least he would not, as some have done, impute its high claims in this respect either to the reveries of a visionary, or to the illusions of an enthusiast.

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THE TRIADS.—No. V.

TRIADS OF THE ISLE OF BRITAIN*.

XX. The three Primary Tribes of the nation of the Cymry: the Gwentians, or the men of Essyllwg; the Gwyndydians, or the men of Gwynedd and Powys; and the tribe of Pendaran Dyved, which comprehend the men of Dyved, and Gwyr, and Caredigion. And to each of them belongs a peculiar dialect of the Welsh.

[Gwent, in its strict application, was the present county of Monmouth, divided into Uwchgoed and Isgoed, or above the wood and below the wood, having Caerwent, or Venta Silurum, for its capital. Essyllwg or Essyllwyr was a more general appellation, and was the Siluria of the Romans —Gwyndyd is another name for Gwynedd, only varied in the termination, and used in a more extensive sense, like Venedotia. The Romans comprehended the Gwyndydians in the more general name of Ordovices.—Dyved, Gwyr, and Caredigion are Dimetia Proper, or Pembrokeshire, Gower, and Cardiganshire. Pendaran was a peculiar title of the Prince of Dyved, and is so used in the Mabinogion.]

XXI. The three Sovereigns by vote of the Isle of Britain: first, Caswallawn, the son of Lludd, son of Beli, son of Mynogan.

* Arch. of Wales, vol. ii. p. 61. Tr. 16—20.

Second, Caradawg, the son of Bran, son of Llyr Llediaith. Third, Owain, the son of Macsen Wledig: that is, sovereignty was assigned to them by the voice of the country and people, when at the time they were not elders.

[We have the testimony of Cæsar, that Cassivellaunus or Caswallawn was thus elected. See Bell. Gall. l. 5, c. 9.—Caradawg, here mentioned, was the celebrated Caractacus, who so gallantly opposed the Roman power in the time of the Emperor Claudius. Tacitus describes him as one, "quem multa "ambigua, multa prospera extulerant, ut cæteros Britannorum "imperatores præmineret."—Annal. l. 12, c. 33. He is farther noticed in the Triads as one of the "three good persecutors of the Isle of Britain," on account of his long and successful annoyance of the Romans.—Llediaith, applied in this Triad to Llyr, implies one of imperfect or barbarous speech, which was probably some peculiarity caused by his intercourse with the Romans. There may be some doubt, whether Macsen Wledig was Maximus or Maxentius. His son Owain had a dignified rank in the British History, but he is not to be found in the Roman.]

XXII. The three Holy Families of the Isle of Britain: the family of Bran the Blessed, the son of Llyr Llediaith, who was that Bran, who brought the faith in Christ first into this island from Rome, where he was in prison, through the treachery of Aregwedd Voeddawg, the daughter of Avarwy, the son of Lludd. Second, the family of Cunedda Wledig, which first granted land and privilege to God and the saints in the Isle of Britain. The third was Brychan Brycheiniawg, who educated his children and grand-children in learning and generosity, so as to enable them to show the faith in Christ to the nation of the Cymry, where they were without faith.

[Bran was the father of Caradawg or Caractacus, mentioned in the preceding Triad, and, upon the defeat of his son by the Roman General Ostorius, he and his family accompanied him as hostages to Rome. It is not improbable, therefore, that, upon his return to Britain, he may have had the glory of first introducing Christianity into this island. Aregwedd Voeddawg was the Boadicia of the Romans. She has also been thought to be the same with Cartismandua, mentioned by Tacitus, as queen of the Brigantes; but there appears no affinity between the names. Cunedda was a chieftain of the North Britons, probably during the fifth century, when he is said to have retired to Wales with his children, in consequence of the incursions of the Saxons.—

Brychan also lived during the fifth century, and was one of the supreme sovereigns of Ireland. He came with his family to Wales, and settled in Garth Madryn, which from him was afterwards called Brycheiniawg, whence the name of the present Brecnockshire. His children are said to have been four-and-twenty in number: he died about A. D. 450.]

XXIII. The three Guests of Benign Presence of the Isle of Britain: Dewi, Padarn, and Teilaw. They were so called, because they went as guests into the houses of the noble, the yeoman, the native and the stranger, without accepting either gift, or reward, or victuals, or drink; but what they did was the teaching of the faith in Christ to every one, without pay or thanks; besides, to the poor and the needy they gave gifts of their gold and their silver, their raiment and their provisions.

[Dewi, mentioned in this Triad, is the same personage with the celebrated St. David, though many particulars are introduced into the popular account of the Saint, which do not belong to the genuine history. From this, as we find it in the CAMBRIAN BIOGRAPHY, it appears, that St. David, who lived in the fifth century, was a native of Pembrokeshire, and the son of Sandde ab Cedig ab Caredig, son of Cunedda Wledig, of whom some account has just been given. St. David was originally Bishop of Caerlleon in Gwent or Monmouthshire, at that time the metropolitan church of Wales, a distinction, which, from his interest with Arthur, Sovereign of Britain, he procured to be transferred to Mynyw, since called, from him, Ty Dewi, and, in English, St. David's, to which place he accordingly removed. St. David is celebrated for having, about the year 522, in a full Synod, held at Llan Dewi Brevi, in Cardiganshire, confuted the Pelagian Heresy, at that time prevalent in the country *, He is said to have died at a patriarchal age about the year 542, after having exercised his spiritual functions for 65 years. And he is described as having united to extraordinary knowlege a great share of personal accomplishments †. He was the founder of several churches in South Wales; where there are nineteen, that were originally dedicated to this Saint, besides those, that have, in later times, adopted his name. St. David is farther recorded in the Triads as Primate of the Welsh Church during the sovereignty of Arthur, and also as one of the

* See Camden's Britannia, Gibson's Edition, p. 641—643.

† See the "History of Pembrokeshire," in the Cambrian Register, vol. ii. p. 203.

three canonized Saints of Britain.—Padarn and Teilaw were also Bishops and cotemporaries of St. David, and, with him, have ever been considered as among the most distinguished Saints of Wales. There are several churches in South Wales dedicated to both of them. Padarn, who came over from Llydaw (Armorica) with Cadvan, first instituted the collegiate church of Llanbadarn Vawr; and Teilaw was the founder of the college of Llandav, afterwards converted into a Bishoprick, and which the Welsh still call "Esgobaeth Teilo."]

XXIV. The three Treacherous Meetings of the Isle of Britain. The meeting of Avarwy, the son of Lludd, with the disloyal men, who gave space for landing to the men of Rome in the Narrow Green Point, and not more, and the consequence of which was the gaining of the Isle of Britain by the men of Rome. Second, the meeting of the principal men of the Cymry and the Saxon claimants on the mountain of Caer Caradawg, where the Plot of the Long Knives took place, through the treachery of Gwrtheyrn Gwrthenau; that is, through his counsel, in league with the Saxons, the nobility of the Cymry were nearly all slain there. Third, the meeting of Medrawd and Iddawg Corn Prydain with their men in Nanhwynain, where they plotted treachery against Arthur, and consequently strength to the Saxons in the Isle of Britain.

[The first event, recorded in this Triad, is confirmed in a singular manner by Cæsar, in the account he gives of his second landing on this island. The Narrow Green Point, here mentioned, was in the Isle of Thanet. Cæsar indeed attributes the want of opposition, which he experienced on this occasion, to the fear excited by the multitude of his vessels and the formidable character of his armament *; but it is quite as probable, that it was owing to such a cause, as is commemorated in this Triad. Avarwy, or Avarddwy Bras, as he was also called, was, no doubt, that Mandubratius, a chief of the Trinobantes, whom Cæsar expressly notices as having deserted the Britons and come over to him in Gaul some time before his second invasion, a circumstance that well accords with the narration here given of his treacherous conduct. The cause, assigned by the Roman historian for this act of Mandubratius, is the murder of his father by Caswallawn or Cassivellaunus †. Avarwy is also recorded in the Triads as one of the three disgraceful men of Britain.—The Plot of the Long Knives,

* Bell. Gall. l. 5. c. 8. † Id. ibid.

or *Twyll y Cyllyll Hirion,* to which allusion is here made, is sufficiently known from other sources. It took place about the year 472, when Hengist, having invited the British chiefs to a conference on Salisbury Plain, caused them all to be treacherously assassinated. This sanguinary deed is generally supposed to have been perpetrated within or near the celebrated structure of Stonehenge. Cuhelyn, a bard of the sixth century, is said to have written a poem expressly on Hengist's Massacre: and Taliesin has been thought to allude to it in his Song on the Sons of Llyr*. A custom is still retained in Wales of kindling fires *(Coelcerthi)* on November eve as a traditional memorial of this plot, though the practice is of older date, and had reference originally to the *Alban Elved,* or New Year. And it may have been at the celebration of this festival, or of some similar one, that Hengist's treacherous assembly was holden†.—Medrawd, who lived in the sixth century, is recorded in several Triads for this act of baseness. It was his usurpation of the sovereign power in the time of Arthur, and his confederacy with the Saxons, that occasioned the battle of Camlan, in 542. Iddawg Corn Prydain, who conspired with Medrawd in this treacherous action, afterwards embraced a religious life; and his name is to be seen in the Catalogue of the Welsh Saints ‡.]

TRIADS OF WISDOM ||.

XXXI. Three things which contribute to form a right judgment and a just judge: study, forbearance, and comprehension of what is under investigation.

XXXII. The three characteristics of wisdom: prudence, equity, and tranquillity derived from amenity.

XXXIII. The three primary qualities of goodness: to speak the truth, in spite of every thing, to love every good, and to suffer with fortitude for all truth and all good.

XXXIV. Three things, for which there needs be no concern that they shall not be obtained by loving what is right in every thing and by doing it: love, fame, and wealth.

XXXV. From three things proceeds art: understanding, memory, and practice.

* Arch. of Wales, vol. i. p. 66.

† In the Chronicle of Tysilio the Conference is said to have taken place on May-Day, which was the time of the great Druidical Meeting.

‡ See Arch. of Wales, vol. ii. p. 45, where he is called Iddew.

|| Arch. of Wales, vol. iii. p. 208.

XXXVI. Three things which express better than the tongue what is in a man: his hand, his eye, and his anxiety.

XXXVII. Three things very proper to be possessed of before the uttering of what may be false: a strong faculty of sense to invent, good memory to guard against the contradicting of what has been said beforehand, and a simpleton to listen to what may be uttered.

XXXVIII. There are three awkward things, which, when seen, render every thing else awkward in body and mind: the foot, the hand, and the tongue.

XXXIX. Three things which accompany every good, that shall be done: worldly emolument, respect and honour from the wise, and joy of conscience.

XL. The three branches of the duty of man: devotion towards God, benevolence to his fellow-creature, and the improvement of sciences.

WELSH MUSIC.—No. IV.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—I come now to one of the most popular airs in Wales, namely, "Codiad yr Hedydd," or *The Rising of the Lark.*—This is the melody, which the great Haydn admired so much. More stanzas have been written to this tune, perhaps, than to any other. Some, in praise of the fair maids of Merionethshire, are exceedingly beautiful, many of which may be found in Jones's Relics of the Bards. The mode of singing them with the harp is peculiar:—the minstrel plays two bars, or measures of the airs, when the singer takes the subject up and sings two lines;—the first strain is repeated, and two lines more are sung, then the whole of the second part is sung, which takes up six lines.—The following *imitation* of Welsh rhythm will give the English reader an idea of the style of these stanzas:—

"Fair Cambria mourns the happy *days* *,
When bardic *lays* inspired,
When minstrels struck the trembling *strings*,
And noble *kings* admired;

* The laudable exertions of the Noblemen and Gentlemen of the Principality, in forming Societies for the promotion of Welsh Literature, will make Cambria smile again.

And heroes bold, of ancient *blood*,
For Cambria's *good* expired!"

The melody, next in rotation, is one of the most plaintive strains, that was ever composed, "Dafydd y Gareg Wen," or *David of the White Stone House*.—This air is in a minor key, and the tradition is, that a Bard of this name, being on his death-bed, called for his harp and composed it, and he desired it might be performed at his funeral. The words in the selection before me commence thus:—

"Sweet solace of my dying hour,
Ere yet my arm forget its pow'r,
Give to my fault'ring hand my shell,
One strain to bid the world farewel."

A languid variation in common time follows the melody (which is in $\frac{3}{4}$ time,) with the most beautiful effect, and which no lover of national simplicity can hear without being affected.

"Blodau'r Grûg," *The Flowers of the Heath*, is a very lively tune, with a great deal of character about it; yet it is but rarely sung in Wales, owing, I imagine, to the measure not being well adapted to the *Pennillion*. The melody however is very pretty, and calculated to please the general hearer.

"Rhyfelgyrch Cadpen Morgan," *Captain Morgan's March*. This is a fine bold air, and greatly admired, both in England and Wales. The following lines, with a little alteration as to name, &c. may be applied with great propriety to the founders of the Cambrian Society.

"But now a Prince ascends the throne,
Who makes the Bardic cause his own;
A thousand harps in concert rise,
And Tudor's name salutes the skies."

Vide Welsh Melodies, p. 24.

A song, to this air, written in Welsh by the author of this article, in praise of the Welsh Charity School, was sung at the festivals on St. David's Day, 1803 and 1804, accompanied by the Band of the Royal Denbighshire Militia.

"Y Stwffwl," *The Door Clapper*. I am sorry, that such a sweet air, as this is, should have such an unmusical name. It is called in many parts of Wales *The withered Leaf*. The words in this selection commence thus:

"Sure form of frail beauty that bloom'd for a while,
And bade for a season the green forest smile:

Ah! well may'st thou shrink from the pitiless blast,
And pine for the days that forever are past."

I reman your humble servant,

Dec. 8, 1819. JOHN PARRY.

P. S. I take this opportunity to observe, that the original Welsh name of the popular air, called "Of noble Race was Shenkin," is "Y Gadlys," or *The Camp Palace.*

ORIGINAL LETTERS.

LETTER VI.

Bishop PERCY *to the Rev.* EVAN EVANS; *dated* EASTON MAUDIT, October 15, 1761.

REV. SIR,—That I have so long defer'd answering your very obliging letter has been altogether owing to the following cause. I proposed sending you a Saxon ode, accompanied with a Latin literal and an English free version; the former done by my very learned friend Mr. Lye, from out of whose curious collections I transcribed both it and the original. But, having left it with him to give it a revise, he has unfortunately mislaid both the original and copy, so that, although he has for this month past occasionally endeavour'd to recover them, he has not been able to succeed. As soon as they emerge from the immense ocean of his papers, you may depend upon receiving this curious specimen of Saxon poetry. In the mean time I would not defer any longer returning you thanks for the curious and valuable contents of your letter. I admire your Welsh ode very much; it contains a large portion of the sublime. The images are very bold and animated, and poured forth with such rapidity, as argues an uncommon warmth of imagination in the bard, whose mind seems to have been so filled with his subject, and the several scenes of the war appear to have so crowded in upon him, that he has not leisure to mark the transitions with that cool accuracy, which a feebler genius would have been careful to have done. It is one continued fiery torrent of poetic flame, which, like the eruptions of Ætna, bears down all opposition *.

* This Ode is one of those addressed by Gwalchmai to Owain Gwynedd, and is more remarkable for the character here given it, than any other perhaps to be found in any language. It is printed in the Arch. of Wales, vol. i. p. 167.—ED.

You must pardon me if I think your critical friend quite mistaken in his remarks on this ode. He confounds two species of poetry as distinct and different as black and white. Epic poetry delights in circumstance, and it is only in proportion as it is circumstantial that it has merit; the very essence of it (as its name implies) is narration. So a narrative, devoid of all circumstances, must be very jejune, confused, and unsatisfactory. But here lies the great art of the epic poet,—that he can be minute and circumstantial without descending from the sublime, or exciting other than grand and noble ideas. Thus, when Homer describes the stone, which Diomede threw at Æneas, had he only told us in general terms, that it was a large stone,

——— Ο δε χερμαδιον λαβε χειρι
Τυδειδης, μεγα εργον, ———

had he stopped here, as many an inferior poet would have done, should we have had so great an idea of the hero's strength or vigour, as when he adds the following particular and striking circumstances?

——— Ο ου δυω γ' ανδρε φεροιεν,
Οιοι νυν βροτοι εισ'. ο δε μιν ρεα παλλε και οιος.
Iliad E. l. 304.

On the other hand, it is the essence of ode to neglect circumstance, being more confin'd in its plan, and having the sublime equally for its object. In order to attain this, it is obliged to deal in general terms, to give only such hints as will forcibly strike the imagination, from which we may infer the particulars ourselves. It is no demerit or disparagement in your bard to have neglected the minute circumstances of the battle, because it would have been impossible for him to have described them within the narrow limits of his ode. Here lies his great merit, that the hints, he drops, and the images, he throws out, supply the absence of a more minute detail, and excite as grand ideas as the best description could have done. And so far I agree with your critical friend, that no poet ever hit upon a grander image than that of "*A Menai heb drai o drallanw*," &c., nor could take a nobler method to excite our admiration at the prodigious cause of so amazing an effect. So much for criticism.

Soon after I received your letter I was down at Cambridge, where I had the good fortune to meet with Mr. Gray, the poet, and spent an afternoon with him at his chambers. Our discourse turned on you and the Welsh poetry: I shewed him your letter,

and he desired leave to transcribe the passage relating to King Edward's massacre of the Welsh bards. All the authority he had before, it seems, was only a short hint in Carte's history: he seemed very glad of this authentic extract *. We both join'd in wishing a speedy conclusion to your historical labours, that you might be at leisure to enter upon this far more noble field of ancient British poetry. Excuse me if I think the recovery of particular facts from oblivion, any further than as they contribute to throw light upon compositions, not half of so much consequence to the world, as to recover the compositions themselves.

Your nation and ours are now happily consolidated in one firm indissoluble mass, and it is of very little importance, whether Llewelyn or Edward had the advantage in such a particular encounter. At least very few (even learned and inquisitive readers) will interest themselves in such an enquiry,—whereas the productions of genius, let them come from what quarter they will, are sure to attract the attention of all. Every reader of taste, of whatever country or faction, listens with pleasure, and forms a higher or meaner opinion of any people, in proportion as they are affected by this exertion of their intellectual powers. To give an instance, that is parallel to your own case, the Danes and Swedes have, for this century past, been rescuing their ancient writings from oblivion; they have printed off their Icelandic Histories, and collected what they could of their ancient Runic Poems †. The latter have attracted the attention of all Europe; while the former are no otherwise regarded, than as they contribute to throw light on the latter. A very celebrated Frenchman has lately translated some curious specimens of them into his own language; and Mr. Dodsley will soon print a curious Spicilegium of the same kind in English, of which I will procure a copy and send you when printed off. But who will be at the pains (except a few northern antiquaries) to give a careful perusal to the other? I have this moment a voluminous *corpus* of them (lately borrowed) before me. Even curious and inquisitive, as you are yourself, into historical facts, let me ask you if you would be willing to read 800 pages folio, in a barbarous literal Latin version, concerning the exploits of King Haquin Sarli; the mighty achievements of Ghorfinne Harlecefni, and of twenty other valiant bar-

* See note on p. 135 of the last Number of the CAMBRO-BRITON.—ED.

† The Icelandic Language, *i. e.* the language, preserved still in Iceland, is the mother of the Swedish and Danish tongue, just as the Saxon is of the English. The Icelandic Poems are called *Runic*, from the particular metre and characters in which they were written.

barians? Yet, when you come to read the native undenied poetic descriptions of the ancient Runic Bards, their forcible images, their strong paintings, their curious display of ancient manners, I defy the most torpid reader not to be animated and affected; and then we are content to make some enquiry after the history of these savage heroes, that we may understand the songs, of which they are the subjects. In like manner, with regard to your own Owain Gwynedd, without intending the least disrespect to so valiant a prince, I believe few readers will desire to know any further of his history, than as it will serve for a comment to Gwalchmai's very sublime and animated Ode *. After all, I would not have any historical monuments perish, or be totally neglected. They may come into use upon a thousand occasions, that we can not at present foresee, and therefore I am glad, that the northern nations have been careful to secure even the above (to us uninteresting) narratives from destruction. And I should be very glad to have the same care taken of those of the ancient Britons. But I think the first care is due to these noble remains of ancient genius, which are in so much greater danger of perishing, because so much harder to be understood.

How strongly is our curiosity excited by the mention you make (in your letter to Mr. Williams,) of the Epic Poem, written in A. D. 578 †, and the other works of Aneurin Gwawdrydd. What a noble field for literary application to rescue such a fine monument of antiquity from oblivion; to which every revolving year of delay will most certainly consign it, till it is lost for ever! *Hic Labor, hoc opus.* I hope, Dear Sir, you will take in good part the freedom, with which I have ventured to advise you on a subject, of which you are so much a better judge than myself; but my zeal, though it may be blind, is well meant. I would fain excite you to direct that application, which you so laudably bestow on your ancient language, in such a manner as may be most profitable to yourself, and most reputable to your country.

Macpherson goes on furiously in picking up subscriptions for his proposed Translation of the ancient Epic Poem in the Erse Language; though hardly one reader in ten believes the specimens produced to be genuine. Much greater attention would be due to an editor, who rescues the original itself from oblivion, and fixes its meaning by an accurate version. I entirely agree with you, that a Latin version, as literal as possible, should accom-

* This remark cannot be supposed to apply to Welshmen, who take any interest in the past fame of their country.—Ed.

† See Cambro-Briton, No. 3, p. 93.—Ed.

pany such ancient pieces, but then I would also have you subjoin at the same time a liberal English translation. By this means your book will take in all readers, both the learned and the superficial. This method of publication has been attended with great success among the northern nations, where all their Runic Pieces have been confronted both with a literal version in Latin, and a more spirited one in the modern languages either of Sweden or Denmark. Were you to endeavour to collect into a *corpus* all the remains of your ancient poetry, and print it by subscription begun among your own countrymen, and warmly recommended by them to us, it would certainly pay well, and be a very valuable present to the public; but then you ought to send forth a few select pieces into the world, previous to such an undertaking, to bespeak the good opinion of mankind, and this, whenever you please to execute it, shall be attended with my warmest services. In the mean time I hope you will continue to favour me with specimens of your ancient poetry as often as your leisure will permit; and, if any thing else that is curious should occur in the course of your studies, you will confer a great pleasure by imparting it to,

Dear Sir, your very faithful and obedient servant,

THOMAS PERCY.

N. B. I shall defer sending a specimen of Runic Poetry till I send you the whole collection printed, which you may depend on. May I hope to see your Latin Essay on British Poetry?

TOPOGRAPHICAL NOTICES.

PARISH OF MOLD, FLINTSHIRE.

[*Continued from the last Number.*]

POPULATION AND PAROCHIAL CONCERNS.—There are few parts of North Wales more populous than the parish of Mold. Abounding, as it does, in mineral works, and containing besides several manufactories, it necessarily provides considerable employment for the labouring classes. According to the estimate, made under the Population Act in 1811, the number of houses in this parish, including the chapelries of Nerquis and Treuddyn, amounted to 1209, and the population to 6059. And since that period, it is probable, a considerable increase has taken place. The following is a comparative scale of the number of births and deaths in the parish during the three under-mentioned

years, and by which it will be seen, that the former have exceeded the latter by an average of more more than one hundred in every year:—

	1816.	1817.	1818.	Total.
Births . . .	228	215	227	670
Deaths . . .	132	92	139	363
	96	123	88	307*

The superintendence of the poor in the eleven townhips, that constitute the parish independently of Nerquis and Treuddyn, is committed to a General Overseer, whose weekly list at this time contains about 210 paupers, besides those occasionally relieved, to the average of 200 more. In Nerquis, which is also under the management of a General Overseer, the regular list is about 25, and the occasional poor about 18: in Treuddyn the corresponding numbers are 32 and 20. Thus all the paupers, regularly and occasionally relieved within the parish, are about five hundred. To support these the annual rates, now levied upon the respective portions of the parish, are as underneath: Mold about £2,600, Nerquis £375, and Treuddyn £447, making an aggregate of more than three thousand four hundred pounds. In 1803 the poor-rates of this parish did not amount to two thousand pounds, which shews an increase of fifteen hundred pounds in somewhat more than fifteen years. This augmentation may be ascribed, in part, to the general distress of the period, to which it refers, and in part, perhaps, to the decrease of employment for the poor during the latter portion of that period, and especially in the mineral works.—There are two endowed schools in this parish, one in the town of Mold, and the other in Nerquis. The Rev. Evan Jones, officiating Curate of Treuddyn, is at present Master of the former, the endowment of which is £19 7*s.* 6*d.* The Bishop of St. Asaph and the Vicar of Mold are the Trustees. The annual salary, attached to the school at Nerquis, is £25; and Sir W. W. Wynn and the Rev. H. W. Eyton are Trustees.

Natural History.—The climate of this parish may be considered in general salubrious, if any inference can be drawn on the subject from the disproportion between the births and burials

* From 1618 to 1622 inclusive, a space of five years, the average annual excess of the births over the burials in this parish was only 16. From 1718 to 1727, a period of ten years, the same excess was no more than one. But, from 1787 to 1796, also ten years, this disproportion had increased to 57. During this latter period the population of this parish was about 3650.

above noticed. And some farther proof of this fact may be deduced from several instances of longevity, to be found in the Registers *. However, the air is, for the most part, cold and keen, and especially towards the north and west, which may be owing to the more bleak and exposed situation, particularly from a deficiency of woodland, of those sides of the parish when compared with the other parts of it.—In the Natural History of this parish its mineral features occupy a prominent place. The surface is, in a great degree, calcareous, a limestone range running through the whole of the western part of the parish. The mineral products, in which it chiefly abounds, are lead and coal, of which a more particular account will be given in speaking of the mines now worked. It may suffice to say here, in general terms, that the western and northern districts appear to be strongly impregnated with lead ore, imbedded, for the most part, in limestone or chert. A north vein of *galæna*, or potters' ore, as it is usually called, runs through this parish, the nature of which is to break through every other vein in its course, without being itself deranged by any. On this account miners have given it the familiar and characteristic appellation of *gallop-hell* vein. Coal is found in great abundance in the eastern and southern parts of the parish, and in the latter that description of it, which is called cannel. Mr. Edward Llwyd, in his "Additions to Flintshire" in Camden's Britannia †, gives an account of some curious fossil plants or mineral leaves, that were discovered about a century ago, in digging a coal pit in the township of Leeswood. They were found in the black slate or slag, which immediately covers the coal; and Mr. Llwyd observes, that, "when such mock plants were found, miners were apt to conclude the coal not far off." The same learned naturalist and antiquary, in a letter addressed to Dr. R. Richardson, dated Denbigh, July 3, 1699, communicates some interesting particulars of a bed of muscles discovered in this parish. The following is the account in the writer's own words:—"Nothing has of late occurred to us equal to those notable observations in yours. At Holywell they assured me, that about twenty years since some miners had found a living toad in a solid lump of ore; and a few miles further a Derbyshire man, who knew nothing

* From the 9th January 1736 to the 15th February following ten persons were buried, whose ages, united, amounted to 755, an average of seventy-five years and a half.

† Gibson's Edition, p. 692.

of this, gave me the like relation of one found in his country. There was a small cavity of water in that in Flintshire, and it lived but a very short time after it came to the air. But I have one relation of the like nature to communicate, which is, for aught I know, unparalleled in history. Some workmen, on the 27th of May last, digging the foundation of a building, at two feet deep met with some muscles, which were not only exactly agreeable to those of the sea, as to colour, &c. but being opened, they found them full of liquor, and the animals alive and fresh in them. The place, where they were found, was an ordinary dry gravel near Mold in Flintshire, a small town, distant from the sea about six miles. Having heard of it, I made what speed I could to the place, and dug about a foot deeper, but could discover no such thing, so, that all, I could do, was only to get the three workmen present to attest the relation by subscribing their marks, &c., and they are all very willing to make their oath of it if required *."—Mr. Llwyd proceeds afterwards to defend the probability of this occurrence, and contends, that the muscles might have been bred in this gravel in the same manner as at sea.—The only considerable river in this parish is the Alyn, which takes its rise in Llanarmon, in Denbighshire, about six miles from the town of Mold, waters the parish on the west, north, and east, and, after dividing the counties of Flint and Denbigh, discharges itself into the Dee not far from Marford. A singular phenomenon, relating to this river, is its disappearance under ground on the confines of the parish for the distance of about a mile and a half. In one third of its hidden course it divides the parish from Llanferres, and, in the remainder, from Cilcen. This subterraneous stream is supposed to have had a very injurious effect on the working of some mines in the neighbourhood †.—The Terrig, which runs through the lower part of this parish, is remarkable for the rapidity, with which it overflows its banks when swollen by any sudden accession of rain or snow water. Although ordinarily no more than a brook, it assumes, on such occasions, the

* The original letter, from which this passage is extracted, is preserved in the British Museum.

† There are two or three rivers in Wales, that take the name of *Twrch* or Mole probably from some such circumstance, as that above related of the Alyn. The classical reader will also be reminded of the Arethusa, which, disappearing in Elis, rose again, according to the mythological account, in the Island of Ortygia, in the Bay of Syracuse. See *Ovid. Met.* l. 5, fab. 10.

appearance of a large river, inundating, in its course, all the meadows in its vicinity, and proving, in harvest time, too often ruinous to the hopes of the farmer. From the violence of its current it has obtained the name of Terrig.—In conclusion of this head it may be mentioned, that within the township of Nerquis there is a chalybeate spring, which is possessed of very strong mineral properties.

Agriculture and Planting.—It would be difficult to assign any general character to the agricultural features of this parish. Tillage in this as in other mining districts has, perhaps, experienced some neglect, although the observation is, by no means, to be taken in an universal sense. In some parts of the parish, and particularly in the immediate neighbourhood of the town, the more favourable nature of the soil has occasioned several exceptions to this general remark. Experimental farming has been adopted to a partial extent, both with respect to tillage and breeding, and, no doubt, with as much success as it commonly produces. Pasturage may, perhaps, be considered as a prevailing characteristic of this parish. There are several large farms,—and Gwysaney may particularly be mentioned,—where cheese is made in great quantities for the Chester and Liverpool markets. Yet it may reasonably be doubted whether the quality of the soil and grass is, in all cases, propitious to the practice. But, be the present state of agriculture what it may, there can be little doubt of its receiving a new and beneficial impulse from the Agricultural Society recently established in the county, provided indeed that its members do not afford that encouragement to the *forcing system*, both with respect to land and cattle, which has, in many instances, made the utility of such Societies extremely problematical.—In the year 1792 an Act was passed for enclosing four thousand acres of common land in this parish, the allotments of which were sold at from five to eight pounds *per* acre. The greatest part of this waste has since been brought into cultivation, or converted to the purposes of planting. In the year 1796 the crops were sold on some of these allotments at a price, *per* acre, of from ten to eleven guineas.—When Mr. Champneys disposed of his estate in this parish, about fifteen years ago, it was generally sold in small lots, whereby a considerable number of moderate freeholds were created, and the convenience and prosperity of their new owners, no doubt, very materially consulted.—Since the inclosure of the waste lands considerable attention has been paid here to planting by one or two spirited individuals. The exten-

sive plantations of Dr. Thackeray, of Chester, deserve particular notice. He has devoted, in this parish alone, to the planting of forest trees 159 a. 2 r. 26 p., for which, in conjunction with similar patriotic exertions in the counties of Merioneth and Denbigh, he has received, at different times, three gold medals from the London Society "for the encouragement of Arts, Manufactures, and Commerce." There is something in the liberal example, here set to the land-proprietors of Wales, that, while it invites imitation from the usefulness of its object, acquires an additional value from the rarity of its occurrence *.

*** [*To be continued.*]

SKETCHES OF SOCIETY.

GWYLLIAID COCHION MAWDDWY; OR THE RED-HEADED BANDITTI OF MAWDDWY.

In the neighbourhood of Dinas Mawddwy, in Merionethshire, there existed, about the middle of the sixteenth century, a numerous horde of robbers, known by the names of "The Red-headed Banditti of Mawddwy," and "The Banditti of the Black Wood." This horde consisted of a great number of rogues and profligates from all parts of the kingdom; and so formidable were they considered, that their depredations were scarcely resisted, and the neighbourhood of their residence was deserted by all its former inhabitants †.

It would seem, from the stories related of these desperadoes, that they were an organized body, subordinate to a chief or leader, and that they acted in every respect in concert with each other. Not contented with the robbery of the passing traveller, they levied contributions on the estates of the gentlemen around them, and drove away whole herds of cattle at noon-day to their haunts in the woods and mountains above Dinas Mawddwy. Like the Italian banditti of the present day, a person once in their pos-

* Dr. Thackeray purchased last year in the neighbouring parish of Llanarmon between 200 and 300 acres of common land, which he designs immediately to appropriate to the same laudable use.

† Such was the dread the inhabitants experienced of these marauders, that they actually fixed scythes and other instruments in their chimneys (some of which are still to be seen), to prevent the descent of these daring ruffians.

session was not liberated without an exorbitant ransom. The circumstance, which led to their total subversion, displays their boldness and cruelty in a strong light.

It appears, that the enormities of the *Gwylliaid Cochion Mawddwy* had arrived at such a pitch, as to render necessary the interposition of the most rigorous measures. For this purpose a commission was granted to John Wynn ab Meredydd, of Gwydir, and Lewis Owen, Vice-chamberlain of North Wales and one of the Welsh Exchequer Barons. These two gentlemen raised a company of men, and on Christmas eve, 1554, succeeded in securing, after considerable resistance, nearly a hundred of the robbers, on whom they inflicted summary vengeance, hanging them on the spot, and, as their commission authorised, without any previous trial *.

But there still remained a great body of these outlaws unbroken; and they resolved to revenge the death of so many of their gallant comrades. An opportunity soon occurred for the execution of their plan. They learnt, that Baron Owen would pass through a wood near their haunts, on his way to the Montgomeryshire Assizes; and they determined to lie in wait for him. They had previously ascertained the strength of his Lordship's train, which consisted of his kinsman, John Lloyd, and six or seven attendants. To render their vengeance still more secure, the robbers had cut down several trees, and placed them in the road, so as to block up the passage †. As soon, therefore, as the Baron came in sight of this fortification, his attendants rode forward, for the purpose of removing it; but they were received with a shower of arrows ‡, which obliged them to desist, and they immediately fled, "tarrying no further parlance" with an enemy so terrible. The banditti now rushed from their hiding places, and attacked the Baron and his relation on every side. They defended themselves to the last, and their bodies were found in the road, pierced with numerous wounds. An act so flagrant called loudly for re-

* There is a tradition extant, which relates, that the mother of a young man, who was executed on this occasion, earnestly besought the Baron to spare his life; but her supplications were refused.—"Then," exclaimed the enraged mother baring her bosom, "these breasts have nourished those, who will revenge my son and wash their hands in the blood of their kinsman's murderers!"

† This part of the wood is still known by the name of "*Llidiart y Barwn*," or the Baron's Gate.

‡ The arms of these banditti seem to have been swords, bows and arrows, and daggers.

taliation. The most rigorous justice ensued; and the horde of desperadoes, who had kept this part of the country so long under contribution, were radically extirpated. Many were taken, and suffered the penalty of their crimes by the hands of the executioner; and others fled the country, and were seen no more.

MARGARET VERCH EVAN.

Of all the females, modern Wales has produced, of a surety Margaret Verch Evan, who flourished about eight-and-twenty years ago, near Llanberis, in Caernarvonshire, is the most extraordinary. In point of accomplishments, and their practical utility, few, if any, of the fair sex have excelled this celebrated Cambrian damsel.

Passionately fond of the joys of the chace, in her cottage were to be found at all times a selection of the best thorough-bred dogs in the Principality; and her selection was not limited to one species. Greyhounds, beagles, foxhounds, terriers, and even curs of low degree were to be seen frisking about the cottage, which Margaret occupied; and the gossips of Llanberis affirm to this day, that she made a more desperate havoc among the hares and foxes than all the confederate hunts did together. Nor were Megan's qualifications confined to her dexterity and hardihood as a huntress. She managed a boat with admirable facility; she could play on the harp and on the fiddle; she made shoes, built and repaired boats, shod horses, and, at the age of seventy, was the best wrestler in the county. What will my fair countrywomen say to this?

This amazon died, about eight-and-twenty years ago, at the advanced age of ninety-two, a wonderful example of native ingenuity, persevering industry, and contented penury.

London, Oct. 20, 1819. T. R.

WELSH TRANSLATIONS.

It has already been mentioned in this work, as a matter of regret, that there are but few translations of any note in the Welsh language. The English abounds in productions, both in verse and prose, of acknowleged celebrity, and which are not to be excelled by the works of any other country. And yet, with the exception of Paradise Lost, hardly one can be named, that has

been naturalised in our tongue. It may be hoped, however, that the patriotic example, thus offered by Mr. Pughe, will not be without its proper effect, unless indeed the despair of rivalling his success should operate as a discouragement. But in the field of literature, which is one of generous competition, this ought not to be the case. In no instance is Emulation more truly the parent of great deeds; and she should not be deterred from her object by any success, however brilliant and apparently matchless. And let it besides be remembered, that

> Non, si priores Mæonius tenet
> Sedes Homerus, Pindaricæ latent
> Ceiæque et Alcæi minaces,
> Stesichoriquc graves Camenæ.

These few observations have been suggested by the following letter, which contains, it will be seen, much judicious remark on the particular branch of Welsh literature, to which it refers. There has been, it may be admitted, in the translations, of which the writer speaks, too great a disregard of the elegance and even of the idiomatic character of our language, united perhaps with other inaccuracies of a still more exceptionable nature. Time seems, however, in these cases, to have given a sanction even to error; and hence, the faults of the versions, noticed in the following letter, may have been considered, however unadvisedly, as beyond the pale of correction. For this reason,—it is but fair to observe,—the last Editor of the Homilies, who probably designed no more than a republication, may not strictly be chargeable with the original sin of the first translator.

With respect to the observation, in the latter part of this letter, as to the faults, that are apt to result from an acquaintance with the literature of past times, it seems to admit of some qualification. For there may be a judicious, as well as an affected imitation of ancient lore. And, while the latter degenerates into unprofitable pedantry, the former cannot be too highly commended, as aiming to enrich the language of the present day from the fruitful stores of antiquity. And this is a remark, which may be applied with peculiar force to the Welsh tongue.

* *
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To the EDITOR *of the* CAMBRO-BRITON.

SIR,—In your last Number you mentioned the laudable exertions of the "Prayer Book and Homily Society," in behalf of my countrymen. But I am not a little concerned, that they are not supplied with a better translation of the Homilies. The last

Edition, published by the Rev. J, Roberts, is only a republication of the first, with scarcely any improvements. The Homilies were first translated, as it appears, in the year 1606, by a person, of whom we know nothing now but his name. Whether he acted under the sanction of authority or not is what, I have not been able to ascertain; the probability is, that he did not. The last Editor, to my great surprise, passes a very high eulogium on this translation, praising it much for its elegance and correctness, in neither of which, according to my opinion, it by any means excels, but is in both respects *excessively* deficient. I have read it with attention, and it appeared to me not only faulty with regard to purity of language and choice of expressions, but at times so complicated and obscure, as to be altogether unintelligible. I fear no contradiction when I say, that common readers can no more understand many, great many, parts of it, than if they were written in Arabic. And, with respect to correctness, I have found, upon a comparison with the English, that there are not a few both of additions and omissions, which are, it is true, in most instances not *very* material, but which still ought not to exist in a translation of an authorised book like that of the Homilies.

A new translation of the Homilies in my view would be very desirable. It would be well, if the Welsh Bishops were to fix on some of the best Welsh scholars for the purpose. This would be a work of no small benefit to the Principality. A suggestion of the kind, I know, would be sufficient for that great promoter of every thing that is good, the Bishop of St. David's.

But great care should be taken to preserve in the translation an easy, plain, and forcible style and purely Welsh, otherwise it would never become popular and extensively useful. There are two faults, into which few of my countrymen have not fallen in their writings. Some, versed in the ancient records of our language, have revived too many of its old terms, which common readers do not understand. Others, not much acquainted with their mother tongue nor with its peculiar idioms, have adulterated it with the introduction of foreign words and imitated the construction of the English. The last is *much* the case in the translation of the Common Prayer Book: it contains *many* terms that are not Welsh; and in many instances the idiom is purely English. I might produce many examples in proof of this remark; but I must defer doing so for the present.

I shall be obliged to you for giving publicity to the foregoing observations. Your's,

CARWR IAITH EI FAM.

AWEN CYMRU.

A'th rodd yw athrwydd Awen.——Edm. Prys.

PENNILLION.

XXXII.

Son y maent ar hyd y dyffryn,
Mai fi yw Neb, a chwi yw Rhywun;
Os ceiff Neb chwi, gwenlliw blodau,
Bydd gwir Rhywun fy nghael innau.

XXXIII.

Daccw 'r llong, a 'r hwyliau gwynion,
Ar y mor yn myn'd i 'r Iwerddon:
Duw o 'r nef rho llwydiant iddi,
Er mwyn fy nghariad i sydd ynddi.

XXXIV.

Geiriau mwyn gan fab a gerais,
Geiriau mwyn gan fab a glywais,
Geiriau mwyn ynt dda tros amser,
On'd y fath á siommodd lawer.

XXXV.

F'anwylyd oedd dy ddau lygedyn;
Gwn mai arian byw sydd ynddyn‘;
Yn dy ben y maent yn chwareu,
Fal y sêr ar noswaith oleu.

XXXVI.

Serchog iawn yw blodau 'r meusydd,
Serchog hefyd cân a chywydd;
On'd y serch, sy 'n dwyn rhagoriaeth,
Yw serchogrwydd mewn cym'dogaeth.

XXXVII.

Awel iachus sy 'n mhen Berwyn,
Lle i weled lawer dyffryn;
Ac, oni bae y 'Rennig ddiffaith,
Gwelwn wlad fy ngenedigaeth.

XXXVIII.

Mwyn, mwyn, a mwyn yw merch,
A mwyn iawn lle rhoddo ei serch;
Lle rho merch ei serch yn gynta‘,
Dyna gariad byth ni oera.

ENGLYN

On Pwll Ceris, the Vortex in the Menai *.

Pwll Ceris, pwll dyrys dryd—pwll yw hwn,
Sy 'n gofyn cyfrwyddid,
Pwll anfwyn yw'r pwll ynfyd,
Pella o'i gof o'r pylla i gyd.

Cyfarch i *Gyhoeddwr y* "Cambro-Briton."

Canlyned llwydd dy lafur,
A llifed llad o'th lyfyr;
Trosglwydded addysgiadau dawn,
Syniadau llawn o synwyr.

Gafaela a gwirionedd,
A gochel ddeniad tuedd;
Llochesed cariad yn dy fron;
A doed o hon héb lygredd.

Amlyga i bob parthau,
Yn gywir ac yu olau,
Ragoriant ein henefiol iaith,
A doniol waith ein teidiau.

Cynhyrfa feibion Cymru,
I gadw 'r iaith a'i charu;
Cûr allan o'u calonau gyd,
Y serch at fyd a phechu †.

Ioan o Garedigion.

* Mr. Llwyd, author of "Beaumaris Bay," has had the kindness to transmit this Englyn to the Editor, accompanied by the following observations. "This Englyn is most certainly worth preserving. Many have played variations on the word *Ceris*, the best of which, I think, is *Is-cerig* from the uneveness of the bottom. This has been compressed into *Skerries*, and applied to this vortex, another on the northern extremity of Anglesey, and a third on the north-east of Scotland."—The Editor profits by this opportunity to mention, that the Poem, addressed by Gwilym Ddu o Arfon to Sir Gruffydd Llwyd, which was noticed in the last Number of the Cambro-Briton, p. 138, has been rendered into English by Mr. Llwyd, and may be found in his "Translations from the British," published some years ago.—Ed.

† An English translation of these lines would be deemed a favour.—Ed.

ENGLISH POETRY.

TRANSLATIONS OF THE PENNILLION.

XXXII.

Lo! all the vale, both here and there,
Proclaims me No-one, Some-one thee;
If No-one gains thee, blossom fair,
Then, truly, Some-one will have me.

XXXIII.

Yon vessel see, with sails so gay,
Steering to Erin's isle her way;
Grant her success, ye Powers above,
For with her sails my own true love *.

XXXIV.

Fair words have often met my ear,
Fair words from him I loved 'fore any;
Fair words do wond'rous well appear,
But such, alas, have cheated many.

XXXV.

How dear to me thy sparkling eyes!
Quick-silver in them surely lies;
Within thy head they play, I ween,
Like twinkling stars in nights serene.

XXXVI.

The meadow's flow'rs, how lovely they!
Lovely too the charms of song;
But that, which bears the prize away,
Is loveliness our neighbours 'mong.

* Horace expresses a similar wish in his Ode to the Ship, which was about to carry Virgil to Athens. His lines, for the sake of the comparison, are here quoted:—

Sic te diva potens Cypri,
Sic fratres Helenæ, lucida sidera,
Ventorumque regat pater,
Obstrictis aliis, præter Iapyga:
Navis, quæ tibi creditum
Debes Virgilium, finibus Atticis
Reddas incolumem, precor,
Et serves animæ dimidium meæ. Lib. I. Od. 3.

The idea in Horace is only more extended than in the Pennill; and in both cases it is sufficiently natural, to preclude all suspicion of the Welsh lines being in any degree borrowed.—Ed.

XXXVII.

Whence Berwyn yields her healthful gale,
One may behold full many a vale;
And, but for foul Arenig's * height,
My native plains would be in sight.

XXXVIII.

Gentle, gentle, gentle woman!
Where she loveth gentle ever!
Where her heart first turneth to man,
There her fondness cooleth never.

***

AN EPITAPH

In St. John's Church Yard, Swansea, upon the Tomb of the Author's beloved Parents.

In contemplation o'er the bed of death
I swell each passing breeze with a deep sigh,
And, to bedew this consecrated stone,
A big tear flows and trembles in the eye.

But on a beam of pure celestial light
Angels descend, and to their kindred dust
They lend a tongue, which in parental love
Invites me to the mansions of the just.

Yes, blessed saints! inspired by heavenly hope,
Through the rich mercies of a Saviour's grace,
My spirit prunes its wings for that great flight
Which shall restore me to your fond embrace †.

Bath. J. B.

* Arenig is a mountain of Merionethshire in the parish of Llanycil, where there are two of the name. The word is a diminutive of Aren.—Ed.

† The Editor would feel obliged by a Welsh translation of this Epitaph, appropriating an *englyn* to each English stanza.—Ed.

WALES.

WELSH CHURCH IN THE METROPOLIS.—An attempt was made, in the second Number of the CAMBRO-BRITON, to call the attention of its readers to the want of a Welsh Church in London. The subject is certainly one of considerable importance, and can not be too strongly impressed on the minds of those, who may have it in their power to remedy the evil. For this reason the following letter merits their attentive perusal. The writer has treated the subject with much force and clearness, and has left nothing, for the present at least, to be added to his judicious remarks. ***

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—The consideration of a plan for the formation of a Welsh Church in the metropolis of Great Britain can not but be matter of much interest to those of Cambrian descent, who can properly estimate the value of religious education. They must hail, with exultation, the dawn of approaching deliverance, for a portion of their fellow-countrymen, from the misguiding influence of superstition, which the doctrines of Dissenters from our national form of religion too often substitute for true devotion in the minds of the ignorant. It may, however, be allowable to hope, without incurring the imputation of undue enthusiasm, that the approbation, which the arguments, already advanced in favour of the proposition, must undoubtedly obtain, will not be confined to the natives of Wales; but that strangers to that part of the kingdom will also exert themselves in the behalf of the projected measure. Its vast importance will be evident, if we reflect for an instant upon the description of places at present resorted to for the purposes of divine worship by the Welsh in London and its vicinity, who, by means of such an establishment as the one now meditated, would be taught Christianity in their vernacular tongue, according to the well-digested principles of our Ecclesiastical Institution, and by men properly qualified for the sacred office of promoting religious edification. It is not impossible that the measure in view might operate as an example, and eventually cause the desertion of at least several of the numerous meeting-houses now commonly crowded.

The characters and talents of our regular clergy must inspire confidence not easily to be shaken; and we must rejoice in the continuance of the ascendancy of our national church, upheld by

the ablest vindicators in times past and present, in spite of all opposition. Yet, late events seem to render it incumbent on every well-wisher of society to use his utmost power in obstructing the progress of those, who would destroy the basis of social connection. To the machinations of such what surer means are there of presenting resistance than the encouragement of morality among the lower orders of the community? This being the case, under no circumstances is it probable, that greater benefit will be derived from the application of such means, than when they shall be directed to a set of people distinguished, as the Welsh are allowed to be, for attention and zeal in the performance of their religious duty. In their behaviour it is plainly shewn, that religion is the groundwork of good order in society, and is productive of industrious propensities and general propriety of conduct among the labouring class.

Let those, who dispute the justness of this encomium, refer to the Report of a Committee of the House of Commons, formed not long ago, for enquiring into the state of mendicity, and they will be informed of a fact, at which they will perhaps be astonished, but which can not be too widely circulated, viz. that out of at least 15,000 beggars, infesting daily the streets of London, no Welshman was to be met with. This truth will surely justify the opinion, that the Welsh are disposed to industry, and it can not be unreasonable to trace the origin of this inclination to devout habits.

In 1803 it was stated, that there had been nineteen editions of the Welsh Bible since the year 1588, when it was first printed, and that the number of impressions, taken of it, were estimated at about one hundred and thirty thousand. Since the period, at which the above calculation was made, the number of Bibles and Prayer books, as well as other books conducive to morality, distributed throughout the Principality, tend to prove, that the zeal so characteristic of the Welsh, has not decayed; nor is there any probability of its diminution, so long as the practice of issuing compositions for the praiseworthy purpose of propagating religious instruction, and an exemplary solicitude in the business of their profession shall continue to reflect honour upon the Welsh Clergy.

That an habitual and reverential attention to moral and religious observances will naturally create good subjects may also be inferred; for, while the disaffected have laid their snares to delude the credulous in several parts of the United Kingdom, the

flame of discontent has not been kindled in the Principality, where loyalty still rears her standard, and where the love of their country has ever been a prominent feature in the character of the natives. If this *amor patriæ* of the Welsh be worthy to be cherished, what can better ensure its duration than the advancement of the Established Religion of the country in their native language, one which it is their pride to preserve as that of their forefathers, the Ancient Britons,—a language, which, it now seems, is not likely to be lost to the admirers of national and Celtic literature,

> Quam non imber edax—
> Possit diruere, aut innumerabilis
> Annorum series, et fuga temporum.

Upon a view therefore of this subject, as to its moral tendency, the expectation may be indulged, that the rich and powerful, who have frequently assisted a good cause, will not refuse their aid in a matter of such momentous concern as the design now in contemplation, and that an immediate subscription will be set on foot, in order to contribute to the means necessary for carrying into effect this desirable object.

In conclusion it may be necessary to add, that, upon a perusal of the article in the second Number of the CAMBRO-BRITON, recommending this undertaking, the certainty, that invaluable advantages would spring from it, was so fully impressed upon my mind, as to persuade me, that the question, once agitated, would not be suffered to rest, and that the following Number would contain some notice or suggestion as to the furtherance of the scheme. Disappointed in this respect, I have ventured to offer the foregoing observations; and, if this attempt to second the proposal shall induce others, more able, to come forward in its support, whose exertions may lead to its accomplishment, the end, intended by these remarks, will be fully attained.

I am, Sir, your very humble servant,

London, Nov. 20, 1819. PRYDEINIAD.

GWYNEDDIGION SOCIETY.—The members of this patriotic association held their annual festival on Monday the 13th of December at the Woolpack Tavern in Cornhill. The day was spent with the same hilarity and national feeling, that have always marked this truly social meeting, cheered, as it was, in so pleasing a manner, by the ancient custom of singing PENNILLION

with the harp. There is something, in this "concord of sweet sounds," that affects a native of Wales most powerfully. It not only, like the national air of the Swiss,

——binds him to his native mountains more,

but embodies in the present hour those interesting recollections, which spring from the history of other times. "Like the music of "Caryl, it is at once pleasing and mournful to the soul."—On the 20th ult. the Society met for the purpose of electing their Officers for the ensuing year, when the following was the result.

President (*Llywydd*) Mr. W. O. Pughe.
Vice President (*Rhaglaw*) Mr. Thomas Edwards.
Bard (*Bardd*) Rev. Edward Hughes.
Treasurer (*Trysorydd*) Mr. Thomas Edwards.
Secretary (*Cofiadur*) Mr. Thomas Roberts. ***

PUBLIC MEETINGS.—On the 10th of November the Newcastle Branch Society, in connection with the Cardigan Auxiliary Bible Society, held a Meeting at Newcastle. The Report, which was read on the occasion, was of a very gratifying nature, and several able speeches were delivered with respect to the objects of the Society.—On the 30th of the same month the Machynlleth Bible Society held their Anniversary Meeting. The Report, here read, was also of a very favourable nature, and spoke in high terms of the increased liberality, evinced in the conduct of the institution. Among the speeches, delivered on the occasion, that of the Rev. David Hughes, Rector of Llanfyllin, Montgomeryshire, deserves to be noticed, as describing in forcible language the beneficial principles and tendency of the Association. —On the same day the proposed Loyal Meeting of the County of Flint, noticed in the last Number, took place at Mold. The attendance was numerous and highly respectable. Upon the motion of the Rev. W. W. Davies several Resolutions were passed conformable with the purpose of the Meeting, and a Declaration, founded upon them, was agreed to be forwarded to the Secretary of State for the Home Department. A motion for an Address to H. R. H. the Prince Regent was negatived, it being considered unnecessary.—On the 2d of December there was a Meeting of the inhabitants of the Borough of Criccieth, Carnarvonshire, for the purpose of establishing a school for the religious education of the poor on the principles of the Church of Eng-

land. The proceedings on this truly praiseworthy occasion were under the direction of the Rev. Owen Jones, Rector of Criccieth. —On the 3d ult. the West Monmouth Bible Society met at Newport, and received a very flattering statement of the affairs of the Society, and of its increasing utility.—On the 6th an Anglesey County Meeting was held at Beaumaris, for the purpose of addressing the throne on the present critical posture of our affairs. An Address, framed agreeably with this object, was moved by Paul Panton, Esq. and unanimously adopted.—On the 10th the Radnorshire Agricultural Society met for the purpose of considering of the propriety of adopting the Winchester Bushel, when a Resolution to that effect was carried without opposition. —A Meeting of the Glamorganshire General Agricultural Society took place at Cowbridge on the 14th ult. "to take into consideration the expediency of availing themselves of the encouragement, held out by the Board of Agriculture, in the offer of a gold medal or a piece of plate for the best cultivated farm, and a premium for the best bull in counties where there are Agricultural Societies established." It was resolved on this occasion, that Candidates for the best farm do give in their applications to the Secretary of the Society on or before the 1st of March 1820; and that a Meeting be held at Cowbridge on the 7th of March for the purpose of appointing inspectors to view the farms of the claimants. And it was also resolved, that the Premium for the best bulls (which is fixed by the Board at ten Guineas) should be claimed by the Society for the next show of cattle in 1820. The Hon. W. B. Grey presided on this occasion. —A numerous Meeting of the Agriculturists of the County of Monmouth took place at Abergavenny on the 21st ult., on which occasion the Agricultural Society, recently proposed in this County, was completely and satisfactorily established. Above 100 Guineas were subscribed in the room for the promotion of that object.—On the same day that truly patriotic individual Sir Charles Morgan had a cattle show at Tredegar, which was very numerously attended.

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MISCELLANEOUS INTELLIGENCE.—The British and Foreign Bible Society, on a representation being made to them of the great want of Bibles among the poor in the northern division of the County of Radnor, have lately entrusted to the Rev. W. J. Rees, Rector of Cascob an additional allowance of 200 copies, to be distributed gratuitously in 32 parishes and chapel-

ries by their respective Ministers.—A rich vein of copper ore has recently been discovered in a rocky part of the sea coast at Garth Point near Bangor, Carnarvonshire, and collateral veins, in breadth about five feet, have been traced in various directions.—In the early part of last month a considerable sensation was excited by the report of disturbances amongst the colliers in the vicinity of Holywell, Flintshire. Application was made, on the occasion, by the Magistrates for military assistance, in consequence of which a Company of the 71st Regiment of Foot, stationed at Chester, and the Mold and Hawarden Yeomanry Cavalry marched into Holywell. It appears, however, from an authentic account, published by Mr. Sankey of that town, that the commotion was merely of a local nature, and was excited amongst the colliers, employed at the Dee Bank Colliery near Bagillt, on account of the introduction amongst them of a party of men from the Brymbo Works near Wrexham. At all events, there was nothing political in the affair. Yet the employment of the military gave it a momentary importance, to which it was, in no way, entitled. And it deserves to be here mentioned, in order to remove any erroneous impression, which this trivial alarm may have created, that there is no body of men, that has endured the privations and hardships, necessarily resulting from the distress of the times, with more firmness and less appearance of discontent than the miners and colliers of the County of Flint.—There is now lying for signature in the County of Glamorgan a Petition to the Legislature " to take into consideration the mistaken policy of sending annually out of the kingdom such large sums to purchase foreign corn and wool." The Petition has already been sanctioned by the names of nearly 300 respectable individuals.—At Caerphilly, in Glamorganshire, are now living Mary Lewis and her four daughters, whose united ages amount to 340 years. Of the same family there are also in existence 15 grand-children, 10 great grand-children, and one in a degree still farther removed, thus constituting thirty lineal descendants all in sound health. This fact is here recorded as one proof, amongst many others, of the salubrity of our native air.—A recent Number of " the St. Louis Gazette," a paper published at St. Louis on the Mississippi in the United States of America, makes mention of an Expedition, that is now on foot for exploring the presumed settlement of the Madogwys (descendants of Madog and his followers) on the higher branches of the Missouri. The names of the individuals, engaged in the

undertaking, are Parry and Roberts, natives respectively of each division of the Principality. They are described as men of perseverance, and as being resolved not to abandon their enterprise as long as there exists any chance of success.—A paper, published lately in British America, has the following paragraph. "A very handsome subscription, amounting to nearly 259*l.* currency, has been raised at Fredericton, New Brunswick, for the purpose of assisting a number of Welsh Families in forming a settlement between the Madame Keswick and the Nashwack, to be called the Cardigan Settlement. A person acqainted with the construction of the log-houses has been employed to assist them: a quantity of bark has been procured, and other preparations made to commence building immediately."

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OBITUARY.

OCTOBER 23d. Mrs. Pugh, relict of the late David Pugh, Esq. of Llanerchydol in the county of Montgomery.—26th. Mrs. Mytton, wife of John Mytton, Esq. of Pen-y-lan in the same county.—At Bangor, Carnarvonshire, Mrs. Hughes, relict of the late Rev. David Hughes, Rector of Llanfair Dyffryn Clwyd, in the county of Denbigh.—NOVEMBER 4th. Thomas Whittingham, Esq. of Llandaff, aged 61.—5th. Thomas Lewis, Esq. aged 79, of Glascombe in the county of Radnor, a gentleman much respected and esteemed by his neighbours and tenantry.—7th. Mrs. Parry, widow of the late David Parry, Esq. of Terracoed in the county of Carmarthen.—12th. At Holywell, Samuel Mostyn, Esq. aged 64, of Calcot, Flintshire, many years an active Magistrate in that county.—George Green, Esq. of Knighton in the county of Radnor.—15th. Robert Roberts, Esq. aged 76, of Pentre Mawr, near Llanrwst, Denbighshire.—18th. Mrs. Magdalene Jenkins, widow, of Aberystwith.—*Ib.* Mr. John Arthur, aged 96, of Llandissil, Montgomeryshire, leaving behind above 40 grandchildren.—20th. Miss Mary Rees, aged 38, daughter of Mr. Rice Rees, of Llandovery, Carmarthenshire; whose uniform conduct through life, and active zeal in the cause of religion had secured to her the respect of a numerous circle of relatives and friends, to whom her loss is a subject of deep regret *.—*Ib.* Miss M. A.

* The following Englyn was composed *extempore*, on the occasion of this lady's death, by a person who attended her funeral, Nov. 22, 1819.

Aeth merch, fu lonferch, o flinfyd—a chàdd
Ei chuddio tan weryd;
Yr un wedd i'r bedd o'r byd
Yr à innau, ryw ennyd. JOHN HOWELL.

Jenkins, aged 48, daughter of the late Elias Jenkins, Esq. of Newcastle House, in the county of Glamorgan.——21st. At Paris, aged 75, John Hanbury Williams, Esq. of Colebrook Park, near Abergavenny, in the county of Monmouth.—At Cwmdwyfran, near Carmarthen, Mr. David Morgan, at the age of 93, universally respected.—25th. Thomas Parry, Esq. aged 75, of Llidiarde, near Aberystwith.—28th. Mr. Robert Phillips, Surgeon, of Ruthin, Denbighshire; a young man much esteemed and respected.—DECEMBER 7th. At Cowbridge Frances, wife of William Nichol, Esq.—10th. Colonel Williams, aged 67, of Henllys, Carmarthenshire, for many years an upright and useful Magistrate of that county; he died lamented by a numerous circle of friends, as well as by his immediate dependents and the general poor of the neighbourhood, to whom his loss is irreparable.—*Ib.* Mrs. Williams, relict of the late Thomas Williams, Esq. of Llanybre, in the county of Carmarthen.—10th. At Bath J. Richards, Esq. late of Llandaff ~~Castle~~ Court, Glamorgansbire. — 11th. Pryce Jones, Esq. of the Rock, near Newtown, Montgomeryshire.—12th. Mrs. Price, widow of the late J. Price, Esq. of Llandough Castle, Glamorganshire.—13th. Mrs. Prytherch, relict of the late Daniel Prytherch, Esq. of Abergoley, in the county of Glamorgan, a lady of engaging manners, and of an amiable and charitable disposition.—16th. At Llanerchydol Cottage, near Welshpool, Captain G. D. Harrison, of the Royal Marines, a gentleman greatly and deservedly respected for his private and professional character.—19th. At Llangennech Park, Carmarthenshire, aged 71, Mrs. Elizabeth Morris.—*Ib.* Mrs. Anne Pearce, aged 94, of Rallt near Bangor.—21st. At Carmarthen the lady of Captain Henry Vaughan, of the Royal Navy, greatly lamented.

ERRORS CORRECTED.

No. 4. P. 124, l. 21, for "fifteenth century" *read* "fifth century."
— 128, l. 32, for "*addane y llyn*" *read* "*addanc y llyn.*"
— 129, l. 15, for "*Ninis*" *read* "*Ninio.*"
— 142, Note 1, l. 3, for "dy" read "by."

The following inaccuracies were expunged from one half of the impression.

No. 4. P. 149, Pennill 23, l. 4, for "wysgo," *read* "wisgo."
——— 25, l. 3, for "hid" *read* "nid."
——— 26, l. 1, for "Mawr" *read* "mawr."
——— 28, l. 3, for "roes" *read* "rhoes."
——— ib. l. 4, for "garu" *read* "caru."